

OCT 18 1921 ✓

©CIL 17105 ✓

PREJUDICE ✓

Photoplay in nine reels

✓ Written by Rita Barre

Directed by ✓ Joseph Belmont ✓

Author of Photoplay (Under Sec. 62)
Arista Film Corporation of the U. S. ✓

ALLART PICTURES CORPORATION

126 WEST 46TH STREET

NEW YORK

OCT 18 1921

©CIL 17105

(The Prescribed) "PREJUDICE"
~~THE RITUAL MURDER~~

Gigantic Film Drama in seven Acts by Rita Baro

Direction of Joseph Delmont

"Will Time, the eternal goddess, ever
obliterate the black misery that is
transmitted from father to son--will
the day ever come when the descendants
are

and happy?"

The tragedy of a race--persecuted and enslaved through the ages,
deprived of justice and peace--a stranger even in his native land,
wandering along all the roads of the world--proscribed.....

The little Russian city hears that soldiers are to be billeted in its
homes--a regiment of Cossacks seeks shelter. But all the homes are
overcrowded, there is not a single empty room to be had--the Jews
must therefore clear out of their houses. Chaim Abramowitsch, leader
of the Jewish community, is absorbed in reading to some of his
friends, when the soldiers drive him and his family out of the house.
Accustomed to such acts of violence, he remains silent; but when they
try to seize his daughter, when they abuse his wife and children, he bursts
into a violent speech for which he is to be thrown into prison, much to
the satisfaction of the crowd that had in the meantime gathered, drawn
to the scene by an idle curiosity. In this, as in every instance, the
crowd views with pleasure every insult heaped upon the Jew, for what is
ordinarily regarded as a wrong, when visited upon a Jew, becomes a right
in their eyes. Only one person steps from among the crowd to protest
against the maltreatment of the Jews, Sascha Mulnikow, a young student.
The Mulnikows, an orthodox Christian family are neighbors of the
Abramowitsch's with whom they have been quite friendly, Sascha and
Manja (Abramowitsch) having grown up as playmates together. The reck-
less brutality of the injustice shown the Jews angers the student;
energetically he defends their cause, rescues Chaim Abramowitsch from
the threatening imprisonment, and brings his wife and children to his
home. The leader of the Jews scorns however, the offer of shelter
when his coreligionists have no roof over their heads. The stars shine
over these Jews expelled from their homes, as they, freezing, try to
sleep in the open fields. Like all Russians, Sascha Mulnikow had been
taught to hate and despise the Jews, and to regard their persecution as
a noble act.

ALLART PICTURES CORPORATION

126 WEST 46TH STREET

NEW YORK

Page two

But he had never put much stock in such teachings, and ever since there had been born in his breast a deep affection for Manja, he had interested himself in the problem of the Jews. Ever since the day that he first felt his love, he inquired into the destiny of the enslaved Russian Jews, and their eternal sufferings became his study. His friends, ridiculed him, but he heeded them not. Vera Vronskij, who is in love with him, and who makes no secret of her affections, rebukes him for his sympathy with the Jews- he retorts sharply. And Dimitrij Vronskij, Vera's brother, who has tried by force to make Manja Abramowitsch his mistress, experiences at the same time the strength and the pride of the purity of soul that dwells in the timid and tender girl. The Vronskijes, brother and sister have never been troubled as to the justice of their blind hatred of the Jews, and now jealousy and disappointment fan their hatred into fierce flames. Their rage knows no bounds as they see Sascha sending all efforts towards securing the removal of the regiment of Cossacks and to give a public feast in honor of Manja. They go among their friends and incite and enrage them against the pair, so that despised and insulted, Sascha and Manja are compelled to leave the banquet hastily. Manja, however is not especially concerned over the insults to her; her chief concern is that her lover shall not suffer with her under the curse that has been visited upon her people. "When they strike at me, they hit you also". And she would rather keep away from him than to let him suffer on her account.

While the Abramowitsches are busy preparing for Passover, Sascha buries himself in studying manuscripts about Jewry in order to ascertain the truth or falsity of the many hateful things that are attributed to this oppressed race so heedlessly and shortsightedly. He comes upon a book about the origin of the superstition about the Ritual Murder, born of race hatred and persecutory rage. He read the records of the first, well planned Ritual Murder fraud in 332 B.C. Alexander the Great, who has freed Egypt from Persian yoke, resides in pomp and splendor in the city of Alexandria, built by him. Fairylike pompous festivals in the gigantic halls of his palaces are the reward for his victories. Helena, the most beautiful woman at the Greek court, must dance for him and his young friend Peistratos. It was one of these festivals that Peistratos was seen last, in the strangest manner the young marshal has disappeared. In vain Alexander inquires for him all over, in vain he promises the highest rewards to the one who will bring him news of the missing Peistratos. When days after, Manetho, the High Priest of the Egyptian goddess Osiris, is announced. He brings frightful news, "The Jews have sacrificed Peistratos to their God." Alexander does not believe him, does not want to believe him; he esteems the Jews, he favors them against the Egyptians, who were their oppressors and he calls Manetho a liar. The priest however conducts him at night to the Jewish temple he shows him in the most holy section (according to the Jewish history the temple was divided in three concentric parts, the innermost of which was known as the MOST HOLY, translators note) a bloodstained altar, a bloody knife, and the bloodstained garment of Peistratos.

ALLART PICTURES CORPORATION

126 WEST 46th STREET

NEW YORK

-3-

Sasha has read the report up to that point, when his mother enters the room; she is in great worry; Sonja, Sascha's little sister cannot be found. In vain Sascha inquires all over town, in vain all his friends help him to look for the child, also Vera and Dimitrij Vronskij, with whom he has reconciled himself while searching for the child. And already a rumor runs thru the town, passes from street to street, penetrates all homes: "The Jews" It is Passover. "The Spectre of the monomania- of Ritual murder awakened.

The children of Chaim Abramowitch were on an excursion to the neighboring village Lasoma on this unhappy day, to the house of Petruk Czapka, the Polish innkeeper. There also Sascha inquires, and Vera and Dimitrij inquire for the little one, and Maruschka, the wife of the innkeeper, reports how she had seen Sonja the last moment- seized by Chaim Abramowitch. Sascha's heart grows cold, he is also approached by the Spectre, which puzzles all minds. Ritual murder. He checks himself, checks himself desperately because of his better conviction, because of his love for Manja. But Vera and Dimitrij drive him on and incite him, and driven by passionate fear, Sascha approached Abramowitch and finds with him Sonja's little cap. In vain Abramowitch swears to his innocence. Sascha accuses him of the murder, and Vera and Dimitrij announce it all over to the public. Cries of murder are resounding thru the streets, and before the police appears, which are to arrest Chaim Abramowitch, the fanatic mob storm the house of the Jewish community leader, the crowd drags him and his people out upon the street in order to lynch the hated. In the last moment the approach of the police saves the threatened family, Chaim Abramowitch is lead to prison, while his relatives must hide in the cellar of a Jewish peddler to escape the fury of the populace.

The fury of the people is not to be halted. It demands its victims. While Sascha locks himself in his room pained and despaired, while during these hours of torture he finishes the story of Peistratos and learns, that the supposed ritual murder of the young Greek was nothing but a clever and skillful trick of the clergyman, the fury rages outside right thru the night, and the bloodthirsty are celebrating their weird orgies. POGROM. And just how that first ritual murder was a falsity and lie, so all tales of later ritual murders are fairy tales and inventions. Never was the crime proved, on account of which the Jewish nation is so often persecuted and tortured, never did they commit the crime. Thus finishes the report, which Sascha reads in his quiet room, until exhausted he falls asleep over his book and outside: Murder and fires in the streets of the Jewish town, flames which go up to the sky as the omen of terrible blundering. Dead ones in destroyed homes, and on the sidewalks poor victims of beastliness of men. Pursued and desperate people, close to madness, they escape in to the temple, which is to serve as last refuge. But the desire for blood does not stop before the holy walls, here too there is murder, and

ALLART PICTURES CORPORATION

126 WEST 46TH STREET

NEW YORK

4

and above the dead the temple goes up in flames..

The first rays of the sun fall upon these places of terror the next day, they awaken Chaim Abramowitch in his cell, and with the first sunlight Petruk Czapka, the innkeeper, finds little Sonja, who while gathering berries had been caught in the branches of thickets. He carried the child into his house, in terror and fear he and his wife Maruschka sit at the bed of the child "They will stone us if we bring her back now."

Maruschka starts on her way to the city, she wants to get advice from Dimitrij Vronskij and his sister, she knows they both hate the Jews as much as she does. And there she hears what she hoped to hear: "As long as any of the Abramowitches live, Sonja must not be brought back."

Once more Dimitrij Vronskij tries to get possession of Manja, whose hiding place he has found out, by telling her the lie that the murder of Sonja had been proven, and with the promise to save her father if she would give up her body. For a moment even Manja becomes hesitating, but the form of her father appears, and she beholds the sight as he was dragged by the police; again she hears his strong words which testify to his belief in justice: "Be consoled and confident my child, the truth must conquer" And a second time her soul is protected against the tempter; she repels Dimitrij Vronskij. Vera also has been refused by Sascha, and mad yearning for revenge drives the brother and sister to devilish deeds. With the lie that an attempt to free Chaim Abramowitch had been made, they incite the mob, "Get him out of prison-punish him yourselves."

With Vera and Dimitrij at the head the excited mob goes to the prison. Yells are passed through the streets, "Chaim Abramowitch, give us the Jew. The soldiers guarding the prison, try to quiet the people, the furious become more raging, shots fall, and with a wild cry Dimitrij Vronskij drops to the ground, shot dead. In the next moment, the soldiers are separated, and while Vera in her deep woe throws herself over the body of her dead brother, the mob enters the prison, and Chaim Abramowitch is dragged out of his cell.

The end of a dire tragedy, Chaim Abramowitch and his relatives at the wall, surrounded by a mob determined to murder. In front of his wife and children the supposed murderer is to die. Already they lift the stones which are to kill him, when Manja with superhuman strength tears herself away from those who hold her and throws herself at her father's breast, in order to cover him with her body. The rage for blood of a dehumanized mob cannot be disarmed by the heroic love of a child. The stones fly and hit only too well.

ALLART PICTURES CORPORATION

126 WEST 46TH STREET

NEW YORK

5

In the meantime, Petruk Czapka cannot bear any longer the weeping of little Sonja, who wants her mother, and he starts on his way in his little wagon without waiting for the return of his wife in order to bring back the child to the parents. Infinite is the joy of parents and brothers and sisters, since they are presented with the one they believed dead. While they still kiss and hug the child, a boy brings the terrible news, that Chaim Abramowitch and his children are being stoned. Hurried on by deadly anguish Sascha starts on his way to save the innocent ones. He arrives just at the moment when Manja sinks down unconscious: "Halt, you are killing innocent people? Sonja lives. Like paralyzed all arms drop, the stones fall out of their hands. Before Chaim Abramowitch and his unhappy child kneels Sascha. The hands of the tortured old Jew go up to heaven, his eyes seek the light. "If they are converted, then to Thee, oh Lord be this an offering. But they are not. "The heads bow down deeply in guilt and repentance, the glances of those who were ready to kill do not dare to look up to the one who only minutes ago was hated, and despised. Sascha however steps before him with lightning eyes "I have been converted by the Lord. My life belongs to God-it shall be my life work to preach the infinite love and to help your poor people!

FINIS !!!

PREJUDICE

The Foreword

Can you picture generation after generation of deathward marching tribes committed to the worship of God, gods and idols, praying in wisdom, in ecstasy, in solemnity and in frenzy, yet destroying, maiming, and slashing one another with inborn hatred? Sparring neither man, nor the son of man and woman, pursuing their blood lust as if with a holy purpose, thus have they victimized all living things to the shrine of the supreme folly perforce of the one ineradicable disease of all mankind: Prejudice. In their journey they have left no living thing neither unscathed nor untouched, and strewn over the universe their victims lie in legions petrified by the sands of time. What barrier has it not placed between God and Man? When has it not separated? In which extreme corner of the earth has it not left its catastrophic dent? Yet unto Mankind there came a man, a King of Kings, and unto him the Lord bestowed ten Divine commandments, and the first on the second tablet read:

THOU SHALT NOT KILL

Yet from these Ten Commandments did the tribes turn their eyes, and heeded them not, even as now.

Here is a simple story of soul-strife. There is no definite time—no definite place. It might have happened anytime, anywhere. Its problem is as old as Time, aged as Man.

If you will, picture a small town in Imperial Russia.

NEW YORK

SIXTEEN HUNDRED BROADWAY

CREAL ART PICTURES CORPORATION

ARTISTOPHIL REVENUE 1646-1647

Reel 1.

No. 1. Into this village came, one day, a band of imperialist Cossacks, vainglorious presenters of a fast decaying throne, seeking unchartered hospitality.

No. 2. Unknown to them there lived one Jeb Abrameff, a servant of God and a servant of men. If he had no other name you might just call him "Man".

No. 3. Gathered about him are his beloved family and friends with whom he speaks of higher things.

No. 3A. "Why is the government intolerant? Why is commerce only the outlet for our breadwinners?"

No. 4. A squad is delegated to command shelter.

No. 5. "Punish all who resist"

No. 6. The office of the provincial Mayor.

No. 7. The Mayor tells them their object in his little province is difficult to meet.

No. 8. So the officer commands that the already oppressed be evicted.

No. 9. Thus, the prejudiced minds of a few will soon frustrate the tranquility of a peace-loving family and friends.

No. 10. The first depressing blow descends on an oppressed people.

No. 11. "Must my children sleep without shelter?"

No. 12. Not far from the Abrameffs lived a genteel family, though holding a different faith yet believing faithfully and so, were divorced from Prejudice. You might call them "the family Strogov."

NEW YORK

EXHIBIT HONORARY PROPERTY

CREAT. ART. PICTURES CORPORATION

No. 13. "Mamma"! Father! "Benjamin and Ruth are forced from their home."

No. 14. Groping between darkness and enlightenment, Sasha Stregov protests the soldiers' brutality.

Reel 2.

No. 1. Two new characters fit into our drama. In life sometimes finds one who is evil, and the other his co-conspirator. Thus Vrensky is a man without a soul, and Vera, his sister, harbors an unreciprocated affection for Sasha.

No. 2. Another is Manya. To Sasha she is the symbol of purity in woman-kind. To her he presents the ideal in man.

No. 3. "Why," he reasons "is she one of the oppressed?"

No. 4. To a home shattered of its comfort the shepherd led his flock.

No. 5. An evening devoted to books and the search for truth is interrupted by friends.

No. 6. (in the book) Philosophy of Race Prejudice.

No. 7. Blind to justice, Vrensky abuses the oppressed.

No. 8. "Drunk comrade? Sleep it off."

No. 9. The merry-making is suggested for continuation at the Polish Inn.

No. 10. Departing they leave a note for Vrensky.

No. 11. Vrensky swears vengeance. But why? Here is a spotless soul defending itself against an evil purpose.

No. 12. Our drama adds two more- the Innkeepers who lawfully dispense shelter and unlawfully bait animals.

NEW YORK

SIXTEEN HUNDRED BROADWAY

CREAT. ART. PICTURES CORPORATION

INTERNATIONAL PICTURES CORPORATION

No. 13. "You offend a soldier and defend the d——. You are in danger, Sasha."

No. 14. "I have no fear, Vera, I am in the right."

No. 15. "Sasha, your lady friend is not in our class."

No. 16. "Your opinion is not solicited."

Reel 3.

No. 1. A new day is born in this drama.

No. 2. As in every community young folk plan a festive occasion, so in this, an invitation summons Sasha.

No. 3. "Will you not be with me?"

No. 4. Preparations for the gala-day mature.

No. 5. "Manya, Uncle Sasha, is waiting."

No. 6. "Why should Sasha bring her among us? It is insulting!"

No. 7. "Won't you dance for us?"

No. 8. "Oh! My beloved, if they strike me it will not save you."
Through me you shall not suffer."

No. 9. Abramoff's children are off to spend the day in the innkeeper's grounds.

No. 10. Diligently preparing for the Passover.—another anniversary celebrating deliverance from Egyptian captives.

No. 11. Sanya, Sasha's little sister beseeches Abramoff to take her to Benjamin and Ruth.

Reel No. 4.

No. 1. Again Sasha ponders over the problem of oppression, and by the magic of words the first learns how the seed of prejudice was implanted.

No. 2. (in the back) In Alexandria, during the reign of Alexander, the

SIXTEEN HUNDRED DECADE

SEAL ART PICTURES CORPORATION

Great, when religious beliefs of all mankind clashed for supremacy the Hebrews lived in harmony and Peace with other ancient tribes, but the Egyptians sought to injure that tranquility.

No. 4. And in the Court of Alexander both conqueror and courtiers paid homage to the beauty of Helena.

No. 5. Helena is invited to dance for her Prince and lover.

No. 6. Two days pass and word of Cassander's absence was brought to the Conqueror.

No. 7. (In the book) Alexander, depressed, commanded his Court to spare no effort to find his favorite.

No. 8. "Sire, to thee comes Manetho, the High Priest of all the Egyptians, and craves word with thy august self."

No. 9. "Sire, I, your loyal subject bring sad news. Cassander who is esteemed by thee is sacrificed to the God of the Hebrews. ~~NO MORE~~

He is NO MORE."

(Instructions) the words "No more" should be flashed separately but should be joined to the preceding words and to read "He is NO MORE."

No. 10. "But follow me to the temple of their God, Sire, and I will show thee proof."

Reel No. 5.

No. 1. Night overtook the hurrying group.

No. 2. The stain of blood be it man's or beast's is always red. Its mark on Cassander's garment panged the skeptic monarch and exhilarated the prejudiced priest.

No. 3. "Is Senya not with you?"

No. 4. "Senya was not at school."

No. 5. How can Abramoff relieve Sasha's anxiety.

EXCELSIOR PICTURES CORPORATION
EXCELSIOR PICTURES CORPORATION

No. 6. Sasha's search proves fruitless.

No. 7. "She may be at the Innkeepers."

No. 8. None but winds of gossip are so fleet in carrying idle thoughts.
But two wagging tongues and the fate of thousands may hang in the balance.

No. 9. With their knowledge of the approaching Holy Day for Abramoff
is added the debasing thought that Senya might have been sacrificed....

No. 10. So the flickering flame of Prejudice was fanned anew through
ignorance.

No. 11. Surging with mob spirit, paralyzed of reason, they approach him
who is so much oppressed.

No. 12. "My friend, I saw Senya, but it was this morning."

No. 12A. Befitting their treacherous purpose brother and sister confess
their evil thought.

(Note) Have eliminated title entirely according to other text which
precedes scene showing the fade into the temple. This is to be used but
without a title.

No. 13. As Sasha approaches Abramoff no more is he the truth seeker
but the victim of a prejudiced mind.

No. 13 a. "Answer me, what have you done with her?"

No. 14. Deprived of all reason, Sasha passed judgment on Abramoff.
"Murder!" is the charge of a prejudiced mind.

No. 15. And now the mob increasing its hate to violence raises the cry
of "MURDER" as if to invoke the very heavens.

Reel 6.

No. 1. "Put thy trust in God. In truth will He be with you--ever."

No. 2. "'Pursuing their blood lust as if with a holy purpose,'--

No. 3. "Come, my cellar will secret you."

No. 4. Here, in a hole underground, are they assured safety from

p SEVAL VIKI PICTURES CORPORATION

prying eyes.

No. 5. Again Sasha reads the narrative of Prejudice among races.

No. 6. (in the book) With the false evidence of this sinister priest did the news of Cassander's sacrifice cause a clamor for vengeance.

No. 7. In his mind comes an evil thought.

No. 8. (in the book) If Fate had not ordained Alexander for a great warrior, it would have made him great as a thinker. He was one in a narrow world without prejudice.

No. 9. So the monarch commanded the secret guards to watch the palace of Mamotho.

No. 10. Before the Palace of Mamotho.

No. 11. "Woe unto them! They have sacrificed the blood of Cassander."

No. 12. "Thou mean'st the blood of an ass not Cassander's for did'st not know Cassander was an ass?"

Mamoth.

Reel No. 7.

No. 1. (in the book) with speed was the news of Helena's hiding place brought to the monarch.

No. 2. And as quick was escort commanded to arrest Mamotho and Helena.

No. 3. while the sinister priest counselled Helena to flee with her lover and from the danger of a wrathful King.

No. 4. "Alexander is just. Because our love is true may we hope for forgiveness."

No. 5. "Mercy, Sire, I will confess."

No. 6. "Sire, of all this I beseech thee I know naught."

No. 7. "Thou art young Cassander and Helena beautiful. Let neither king nor man disturb the serenity of true love."

SIXTEEN HUNDRED FIFTY-SEVEN

SEVENTH AVENUE PICTURES CORPORATION

No. 8. (in the book) thus the charge against the innocent Hebrews proved false. But what suffering had it wrought are disproved. In later years were countless descendants afflicted with the stigma of that first taint; and to the present day is it false, without basis, malicious as those who seek to injure the purity of an undying people.

No. 9. As we return to our drama of soul-strife, Sasha is torn by the evil he has so hastily instigated and the good which might have been; while elsewhere —

No. 10. Until their blood lust knew no bounds—

No. 11. And mingled with the sound of the soft, moaning wind came the terrible cry of "POGROM!"

No. 12. But no house offered refuge.

No. 13. Till at last to the temple of their God they fled and to Him they prayed—a prayer for the unburied dead and a prayer for the suffering living.

Reel 8.

No. 1. And thus the red of a sky mirroring the flames of hate in the night before melted in the birth of another day, but its pale light engraved the scattered dead and houses now stalk in ashes of black.

No. 2. Elsewhere the light kissed the tears of a little girl.

No. 3. Oh! What tragedy might have been averted but for the helpless Senya.

No. 4. Their discovery gives no consolation to the guilty pair, lest themselves be slain as others without guilt.

No. 5. And the woman reasons that Vrensky will give her the right, selfish course to take. "Vrensky, I know where Abramoff's children hide—come."

No. 6. Vrensky speeds his sister to Sasha and himself prepares a new plan

SIXTEEN HUNDRED BROADWAY

CELESTIAL ART PICTURES CORPORATION

of revenge.

Note: Fade in to scene showing Manya with her father before the mob.

No. 8. "Manya, the murder is proved. Your father is guilty."

~~Manya~~ No. 9. You will pay for it with your lives, all of you.

No. 10. "Sasha, you have been avenged, but Abramoff's children live. Come?"

No. 11. "I will ~~not~~ kill, Please go."

No. 12. "The Abramoffs must perish, else Senya shall not be delivered."

Reel 9.

No. 1. Thus vexed by defeat and unyielding to truth Vrensky and Vera chant their evil duet.

No. 2. (Newspaper insert) CHARGE GUARDS WITH BRIBERY. Abramoff's Friends Said to Help His Escape From Justice.

No. 3. Once more raging with unchecked fury, once more seeking a victim for its blood lust.

No. 4. While the innocent victim breathes a prayer.

No. 5. Without the shrieking mob demands a life.

No. 6. And overpowers the guards.

No. 7. But the life of Vrensky has breathed its last.

No. 8. And within a tortured living soul is seized.

No. 9. But he alone will not satisfy the mob's lust. His children must see the vengeance wrought upon him. Yet for all these was it written: "Vengeance is the Lord's."

No. 10. Against a stone wall they stood him and his eyes reflect the suffering of world-hate, his hands free to defend the volley of stones which he knows will soon come, only his lips tremble a prayer before his journey

THE MEXICO FILM STUDIO

ATTARI PICTURES CORPORATION

to a new, perhaps, happier land.

No. 11. As the first stone crashed the temple of his forehead and the first gush of blood trickled over the pale features, Abramoff's voice rent the air as he cried: "ELI, ELI, LOMO SCHOVTOMI." ("Lord, oh Lord why hast thou forsaken me.")

No. 12. "Hurry! They are stoning Abramoff."

No. 13. From her captors Many tore herself.

No. 14. Before the looting mob Sasha held Senya on high as living witness of Abramoff's innocence, and hushed in shame the jeering mob is now in abject sorrow.

No. 14 A. "Vengeance is the Lord's."

No. 15. "Many, my beloved in your hour of need I stood with mind prejudiced. Say that you will forgive a blind ~~man~~ so that I may be strengthened and go forth cleansed of evil and help my people see the light of reason."

No. 16. "In blindness we accused, in ignorance condemned. Our hearts will suffer as you have suffered lest you forgive us."

No. 17. Note: On the skeleton outline of President Harding's image carried all through the wording let the following read: Even in this day a great leader has written "'It is good to know that we live in a day in which ancient prejudices are fast being obliterated."

No. 18. You who are clustered in comfort, undisturbed by such tragic circumstances, have witnessed a drama of soul-strifewritten in life's many pages. As you pass into the next phase of action, bethink yourself of the glory of a country where such deeds shall never be.

NEW YORK

120 WEST 40TH STREET

VIKTOR PICTURES CORPORATION

ESTABLISHED 1914

NEW YORK

This document is from the Library of Congress
“Motion Picture Copyright Descriptions Collection,
1912-1977”

Collections Summary:

The Motion Picture Copyright Descriptions Collection, Class L and Class M, consists of forms, abstracts, plot summaries, dialogue and continuity scripts, press kits, publicity and other material, submitted for the purpose of enabling descriptive cataloging for motion picture photoplays registered with the United States Copyright Office under Class L and Class M from 1912-1977.

Class L Finding Aid:

<https://hdl.loc.gov/loc.mbrsmi/eadmbrsmi.mi020004>

Class M Finding Aid:

<https://hdl.loc.gov/loc.mbrsmi/eadmbrsmi.mi021002>



National Audio-Visual Conservation Center
The Library of Congress